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A German Baptist Elder Wants a Correction, and We Give It.

MT. MORRIS, ILL., Mar. 21.—
ED. EVANGELIST: You have been
misinformed in regard to the
sister from Denmark, who was
educated here by the Brethren
of Northern Illinois. She was
not disowned for wearing a hat.
Please correct. S. Z. SHARP.

We insert the above from Elder
Sharp, but have nothing to
correct except the Elder's own
statement. We made no men-
tion of any sister from Denmark
who was educated by the Breth-
ren of Northern Illinois.

The young lady from Denmark
to whom we alluded, was educat-
ed by the German Baptists and
not by the Brethren. The Breth-
ren are therefore not responsible
for anything the sister in ques-
tion may have done, which con-
stituted the greater or less of-
fense for which she was disowned.
One would infer from the above
card that she was guilty of some-
thing worse than wearing a hat,
but as Elder Sharp does not
name the offense we are bound
to stand by our statement of last
week for the present.

We do not exactly understand
why Elder S. should be anxious
to have the mistake corrected
even if it were a mistake. Cer-
tainly it would not be editing
to the public or creditable to the
institution in which he holds a
professorship, to have it an-
nounced that the young lady
who was educated under its fos-
tering care, had committed some
gross offense against the Gospel,
and if Elder Sharp desires, by
his card, to make the impression
that the German Baptist church
does not consider the wearing of
the hat a transgression, for which
the offender must suffer excom-
munication, he himself needs to
be corrected.

It is true that some of the
congregations of the German
Baptist church tolerate a viola-
tion of their discipline in this
particular, and this may include
the Mount Morris school and
Northern Illinois, for aught we
know, but will Eld. Sharp say that
the German Baptist church tol-
erates the wearing of the hat by
her female members in all her
congregations? Will he come
out boldly and declare that the
"Minute on the hat question" is
"obsolete" and that "the min-
utes of Annual Meeting are vir-
tually dead?" We know that
he seeks to make that impression
through his private correspond-
ence, but will he make the asser-
tion publicly? If he will our
columns are open for him. We
rather expected to hear from El-
der Sharp in reply to our article
on Sharp's Logic, and Annual
Meeting Minutes. But he has
remained silent, and we conclud-
ed that we had presented the

case in a light satisfactory to
everybody, even including Elder
Sharp himself. Now, we are
afraid that this is another in-
stance of Elder Sharp's peculiar
way of reasoning—not peculiar
to Sharp alone, but peculiar to a
certain lot of Elders of whom
Sharp is one.

We received our information
concerning this Danish young
lady from a German Bap-
tist source. Our informant is an
honest, unsophisticated layman
in that church, a gentleman and
a scholar, and a correspondent
of the *Gospel Messenger*. We do
not think that he was mistaken
about the facts. The discrepancy
between the statements of these
two members of the same church,
upon a point upon which they
had equal opportunities to be in-
formed, come from the fact that
the one knows how to state a
fact in a straightforward way,
while the other knows how to
conceal a fact by circumlocution.
For instance, we know of Ger-
man Baptist Elders who have
helped to expel members by the
scores and hundreds for viola-
tions of the minutes of their An-
nual Meeting, including sisters
for wearing hats, but they would
tell you that they never did a
thing of that kind at all. They
were all expelled (according to
their way of telling it,) for "not
hearing the church," or for stub-
bornness. Their peculiar logic
runs in this wise. The Annual
Meeting is the Church. The An-
nual Meeting passes a decision.
The decision reads: Sisters must
not wear hats. The sisters do
wear hats. The elders attend to
their case and ask them to lay
aside the hat. The sisters refuse
to obey, the elders insist, and the
sisters persist. The charge of
disobedience and stubbornness
is brought against them, and
they are expelled—not for wear-
ing a hat. Oh, no! but for dis-
obedience, stubbornness, or for
not hearing the church, as the
case may be.

And that is not all, we have
known where the sister who
persisted in wearing the forbid-
den garment was assailed by the
tongue of slander and her repa-
tation and character was made
to suffer by those who were in-
spired by this false zeal to up-
hold their notions about dress.

Now if this statement of facts
does not fit to the case in ques-
tion it need not be so applied,
and we ask our readers to apply
it only where it does fit. Elder
Sharp has not told us that this
young lady was expelled for dis-
obedience, stubbornness, or for
not hearing the church, we only
guess that in his estimation she
was, and we try to explain the
discrepancy of the statement in
the two German Baptists alluded
to above in that way.

Our charity for Miss Noel and
for the reputation of her Alma
Mater inclines us to take this
view of the causes which led to
her expulsion and give credence
to our first informant rather than
allow the impression to go forth
that she was guilty of a crime.

How They Let their Light Shine.

The writer in making a short
business trip on the R. R., last
week, encountered a section of
the Salvation Army, and had an
opportunity of seeing them in
their traveling costumes, and
also learn something of their life
when not on duty.

The party, as we learned to

know them, consisted of a man
and four women. The man wore
a head-dress of a peculiar style of
turban, and looked as though he
might be an officer under Osman
Digma, or the False Prophet.
The women were—three of them
—young, not over twenty, while
the other was a maid of thirty-
five or forty summers. These
four occupied two seats facing
each other, and seemed to be
used to travel and public places
as they seemed to be entirely ob-
livious of their surroundings and
acted with perfect freedom.
They were plainly but comfort-
ably clad, and were neat and tidy
in their appearance. They wore
flaming ribbons, and badges
bearing the title Salvation Army.
One had a metal plate on her
hat, not unlike the insignia, of a
hotel porter, bearing the same
name, Salvation Army, in flam-
ing letters. According to our
early training we suppose that
this was their way of letting their
light shine, and to distinguish
them as a peculiar people, and we
were impressed with the thought
that, for an outward sign, it was
as good as any other we ever
knew or heard of. If, indeed,
the instructions given by the
Savior, about being separate
from the world, a peculiar peo-
ple, letting the light shine, means
that we should have something
in our outward appearance to
distinguish our profession, a
more convenient and effective
way could not be devised than
to have badges and head gear
with the names of the particular
sect or denomination, to which
we belong, printed upon them.
If all, who believe in the above
interpretation of the Savior's
words, would do this, it would
prevent confusion and dispense
with, at least, one clothing house
as altogether unnecessary and
superfluous. We submit this
thought to those who are now
looking up queries to be sent up
to the next German Baptist An-
nual Meeting.

They ate lunch, consisting of
bread with butter and applebut-
ter spread on, and cold ham,
which they disposed of with ap-
petites that would do justice to
an army of woodchoppers, and
the rest of the time was spent in
hilarious conversation and sing-
ing hymns. They are on their
way to a distant city to join in
with others of their brothers and
sisters in their peculiar way of
bearing aloft the banner of the
Cross and attracting the atten-
tion of the masses to the impor-
tance of forsaking sin and un-
righteousness and choosing Je-
sus as their friend and the Cap-
tain of their Salvation.

The Pope's Complaint.

On the 2nd of March last the
Pope, at Rome, celebrated his
75th birthday, and in his remarks
regarding the situation of the
"Vicar of Christ," he complain-
ed bitterly about the duties of
office becoming harder and more
difficult as time passes.

There surely is a vast differ-
ence between being complete
master over all other temporal
powers and being a dependent
subject as the Pope is at the
present time. The Roman clergy
are all the time scheming to gain
an advantage through manipu-
lation of secular powers wherever
they have a foothold; but every
effort seems to revert discourag-
ingly. The "Vicar of Christ" can
yet show that he sits in the seat

of God, but his efforts to show
that he is God do not receive
the ready credence that they did
a few centuries ago, although he
does exist, and shall continue
to exist until the brightness of
Christ's coming shall destroy
him.

The Pope's church, like all
others, must yield to the demo-
cratic spirit that now rules in
the hearts of men; and while he
may mourn over the circum-
scribed area of his power, com-
pared with the influence of for-
mer Roman church dignitaries,
the weaker will his mandates be-
come.

Several of the leading divines
of Germany, are now publishing
Sunday papers, to furnish pure
and healthy reading for the peo-
ple, and the enterprise is prov-
ing quite successful.

The complications in Europe
continue to grow more threat-
ening, and the probabilities of a
great war are revived, and ac-
tive preparations are being made
both in Russia and England.

Many persons fancy themselves
friendly, when they are only of-
ficious. They counsel not so
much that they should become
wise, as that they should be re-
cognized as teachers of wisdom.

The constitutionality of the
Prohibition law, in Iowa, has
been affirmed by the Supreme
Court. The law cannot be re-
garded as a complete success in
the State, although it has had
the effect of arresting the traffic
in many places. There must be
a strong and healthy public sen-
timent behind any salutary law
before it can be effectively en-
forced; and that is desirable,
not only in Iowa, but in all other
States.

Greatness is not the only con-
dition of usefulness or happiness;
it is simply one of the factors of
society—a factor with which the
world finds success, without
which the world wanders about
aimless and lost, like a group of
children without father or moth-
er.

Some people are never satis-
fied. They look on the dark
side. They blame nature for
putting thorns on their beauti-
ful roses. How much better it
would be if they would take the
good advice of Alfonza Carr,
who says: "I always thank her
for having put roses on thorns."
This is, indeed, looking on the
bright side.

The Home for Convalescents
is a beautiful provision for a
class of the poor who have long
been uncared for. It is free to
worthy Protestant women who
are discharged from the hospi-
tals, or who are on the verge of
illness from overwork. Perma-
nently helpless cases cannot be
received. It is located at 433
East 118th street, New York
City, and a certificate from one
of the examining physicians is
essential to admission. It is lit-
erally a rest for the weary and
heavy laden; a Christ-like char-
ity that appeals to every loving
heart. During the last year 453
persons have enjoyed its blessed
hospitality, staying, on an av-
erage 35 days each. A month's
rest when rising from a sick bed
is a great favor to one who must
then go to work for daily bread.
—N. Y. OBSERVER.

Fitness.

I do not presume that a prom-
inent editor would admit into
the columns of his paper what
he considers useless to his read-
ers, unless he was short of copy;
but the fact that he excludes or
rejects an article, or an essay, is
not always proof of its worth-
lessness. Some of the advanced
views of editors now published,
were severely rejected twenty
years ago; and ideas and doc-
trines that are now advanced by
the few, and studiously discard-
ed from our papers, will, no
doubt be appreciated ten or fif-
teen years hence. What then
shall we write for the EVANGEL-
IST: must it be neither more nor
less than the doctrines or views
within the narrow limits of the
day in which we live? or may it
be something that will prepare
the mind for a wider range of
thought and a better application
of the light and power of knowl-
edge and the law of life and
truth. If the contributors are
required to be neither cold nor
hot, then some of them may as
well leave the work of writing
for those who can adapt them-
selves to the gentle breeze of the
hour in which they write, and if
possible avoid a higher tempera-
ture, or the peaceful slumber of
the human race. Who will in-
struct us so that we may not
waste our time and paper in the
vain effort to write for the inter-
est and edification of the Breth-
ren? A READER.

What has Infidelity Done?

Has infidelity ever raised a
man or woman from the haunts
of vice, and made a sinful life
clean? Has it ever taken a
drunkard from the gutter, the
gambler from his cards, the fallen
from a life of shame? Has it
ever found a man coarse and
brutal in character and life, and
made him a kind husband and
faithful father? Has it ever
gone out into a heathen land and
found a people ignorant and bar-
barous, delighting in rapine and
murder, and by the power of its
teachings lifted them out of their
degradation, until they adopted
the customs of civilization? Has
it ever written down languages,
translated literature, prepared
text books, planted schools,
established academies, semina-
ries, colleges and universities?
Has it ever founded hospitals,
blind asylums, established or-
phanages, and brought blessings
to the poor, the sick, the maimed,
and the blind? What discover-
ies has it made? What improve-
ment has it introduced? Is there
in all the history of infidelity a
story of its moral triumph that
will match the regeneration of
the Fiji Islands under the labors
of the missionaries? Has it
added anything to the sum of
human happiness? Does it
bring one ray of comfort into
the chamber of death, filling the
soul of the dying with peace, and
the hearts of weeping friends
with hope? The religion of
Jesus Christ has done all these
things. "The tree is known by
its fruits." Do men gather figs
of thistles, and grapes of thorns?
Does infidelity bear figs or this-
tles.—SNL.

All changes to be permanent
and improving, must be gradual.
Leaps and jumps are not suc-
cessfully taken either in mental
advancement or in moral char-
acter.